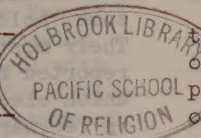


#538 June 23, 1978

A time of blessing, a state of siege
JAPAN-KOREA UIMs MEET



From May 17th to 19th the National Christian Council of Japan (NCCJ) and the National Council of Churches of Korea (KNCC) held their first joint consultation on Urban Industrial Mission (UIM). Nine delegates from Japan and 25 Korean counterparts met at the Christian Academy House in Suwon, Korea.

Occasioned by the current ROK government campaign to further suppress the Korean church's ministry among the poor and the laborers, the event in Suwon underlines two significant points: 1) a concrete response to mutual concerns expressed during four previous Japan-Korea NCC Church consultations, and 2) a mode of fellowship for field workers of both churches who work in urban and industrial society as their expression of Christian witness. The sharing of experience and personnel that have taken place on an individual basis, especially in the past few years, has now extended to official NCC circles.

New challenges recognized The consultation took up pressing problems related to both countries such as: pollution as it affects the lives of farmers and factory workers, the arrogant strategies and methods of multinational corporations, the labor situations in both countries, etc. A report on the winter survival program for Kamagasaki day laborers (see JCAN #514, Mar. 25, 1977), at first perplexed the Korean delegation, then aroused their anger at the social mechanism that keeps these persons in their present circumstances.

Symbolizing the current government attack on the Korean UIM (see story on p. 2) were several incidents that occurred before, during and after the consultation. For instance, of the Japan delegation, five were refused visas; thus only nine could attend.

Intimidation begins Beginning the morning after the Japan UIM delegates' arrival in Seoul on Monday, May 15, they were constantly watched and followed by persons identified by well-informed persons as KCIA agents. The experience oriented Japanese delegates to the kind of lives Korean UIM workers and their colleagues have lived every day during the past several years. In fact, two Korean UIM staff were not able to take part in

the consultation because of being detained or questioned by the police. Despite such pressures, the mood of the meeting was one of jubilant celebration by the followers of the Lord.

Airport The meeting closed on the 19th check with the adoption of a statement establishing a "Japan-Korea UIM Cooperation Committee" to continue mutual mission. The first group of delegates headed for the airport late afternoon, followed, as usual, by plain clothes men. In the airport lobby, where photographs are not allowed, their pictures were snapped. At the security checkpoint, authorities confiscated their memos, consultation documents, letters and other personal items. Delayed six hours in getting "clearance," the group had to stay in Seoul that night. Upon their return to Japan, they launched a series of protests against the ROK government's interference in the consultation and their own detention at Kimpo Airport.

Call for support It is urged that concerned people in the international community, whether UIM workers or church members, demonstrate their support for the Korean UIM and their objection to the violence used in trying to crush the work of the UIM.

- KUSUNOKI Toshiaki
NCCJ-UIM Secretary

IN THIS ISSUE:

JAPAN-KOREA UIMS MEET.....	1
RECENT ATTACKS ON UIM KOREA.....	2
HOPES OF KOREAN WOMEN IN JAPAN	3
MURAKAMI BACK FROM GERMANY.....	3
ASIAN RURAL INSTITUTE.....	4
PROPOSED PNG WORK CAMP.....	5
EXPLOITATIVE TOURISM.....	6
SEMINAR ON ESOTERIC BUDDHISM.....	6
OKINAWA!	7
YAMANASHI VISIT.....	8
LUTHERAN TV SERIES	8
STOP PRESS.....	8

*** **

The Contributing Editors:
Alfred BOETTCHER, Aiko CARTER, Jane
Hull HARVEY, LaVerne KROEHLER,
KUSUNOKI Toshiaki, Helen POST,
UEDA Jintaro and YAMAGUCHI Akiko.

Editor: Rev. Shoji Tsutomu Subscriptions: JAPAN ¥2,700; OVERSEAS Seamail \$10.00 Airmail Asia \$11.00 other \$12.00

Business Manager: Merceditas Cruz NATIONAL CHRISTIAN COUNCIL Room 24, 2-3-18 Nishiwaseda, Shinjuku-ku, Tokyo 160 Japan

NOTE: Permission to reprint is granted to all media on conditions that (1) full credit is given and (2) a copy is sent to the editors.

RECENT ATTACKS ON UIM KOREA

Republic of Korea government attacks on the Urban Industrial Mission there have been persistent. In the last 10 months, these attacks have become even more concentrated. The forces against UIM are so strong that it is clear the government is trying all-out to completely liquidate the activities of UIM.

The strategy being used is a classic one of "divide and conquer." It is the same strategy the world has witnessed in the ROK government campaign against churches involved in the struggle for human rights and democracy. The government had tried to isolate the Korean church as a whole from the international fellowship of Christians. Words and deeds of concerned groups around the world were attacked with the phrase, "Outsiders have no business in our domestic affairs!" Having seen the failure of this strategy internationally, the government then tried to separate activist churches from the rest of the Korean church. "The church has no business in political affairs. They are communists or at least pro-communists." How often these words were uttered to those who tried to visit the imprisoned, to feed the hungry and to clothe the naked.

Who's aim- The same cord is now being played
ing what? against UIM ministers and their
work. A good example of this
can be seen in a book titled "What is UIM Aiming At?" by HONG Ji Yong, in which UIM is described as being part of the international communist movement and recipient of communist funds, at least indirectly, through international funding agencies like the World Council of Churches. In the eyes of the author, UIM workers are "wolves in sheep's clothing." Since the book was published in late 1977, thousands of copies have been distributed to factory workers, usually free of charge. In some cases, workers have been required to sign their names on the back page to be sure that each person has read or at least seen it. When sources of information are as extremely limited as they are in Korea today, the potential damage from such irresponsible propaganda is enormous. To illustrate, the following is an excerpt from the book which shows how a joyful gathering is distortedly portrayed:

"If one observes meetings of UIM one can see the similarities there with meetings of the Communist Party. They sing these kinds of agitating songs in loud voices with their feet stamping noisily in a style just like that found at a Communist people's congress."

The "agitating songs" mentioned in this quote are, as a matter of fact, the songs "Oh Freedom" and "We Shall Overcome" which are favorites at UIM gatherings and prayer meetings, though the singing of the latter is still prohibited by law in Korea.

Professional Another tactic employed in
gansters used the attack on UIM is the use
of "Organization Action Squads
(OAS). These have the full backing of company unions, which are controlled by the government. The OAS is said to be made up of union members but actually consists of professional gangsters some holding high ranks in martial arts. Their most notorious action, which has been reported by international media, was during union elections at the Dong-il Textile Company in February this year. At that time, they destroyed the office of the UIM-led union chapter. They threw excrement over the office and over the women, even rubbing it over their faces with gloved hands. Some of the women workers had to be hospitalized due to violence done to them.

KIM Young Tai, president of the National Textile Workers' Union (NTWU) is quoted as having said, "The World Council of Churches is a communist organization. Workers pay 1.5% of their wages to unions as union fees, but workers who attend church pay 10% of their wages (as contributions). In order to destroy them we made the OAS. If we are not able to destroy them with the OAS of the NTWU, then we will mobilize the OAS of the Federation of Korean Trade Unions. Our society has developed well recently, but these fellows who are like wolves masked behind the face of Jesus are trying to destroy the unions and create social disorder."

In the midst of such ever-increasing attacks and pressures, the Korean UIM has stood firm and will remain so in its mission with the workers, those who are the last to benefit from any 'economic development' achieved. These workers are the backbone of the 'successful' Korean economic boom. The workers mentioned here are mostly young women of 18-25 years, many supporting their families out of their meager earnings.

K.T.

** ** ** ** **

F-L-A-S-H

The Special Committee on Dong-il Textile Incident under the auspices of NCC Korea has begun a campaign to support the 126 young women workers dismissed from Dong-il Textile Company, many of whom are living in the tiny offices of the Inchong UIM (see p. 2). Local church congregations in Korea are being mobilized to undertake the sponsorship of one worker each, and possibly those of her family who count on her as sole means of support. This campaign is also being launched outside Korea, since the full \$100 necessary for each worker per month is difficult for Korean congregations to provide. Christians around the world are urged to join the campaign, as well as to remember these workers in their prayers.

"To Become One Body and One Spirit"
HOPES OF KOREAN WOMEN IN JAPAN

The Korean Residents' in Japan's National Association of Church Women held their 30th anniversary meeting May 16-18 at the Kansai Seminar House in Kyoto. For this occasion 22 Japanese women were invited to join with 33 Korean women residents in Japan for fellowship and study. It was the first meeting of its kind in history to provide an opportunity for Korean and Japanese women to discuss their common concerns. Under the theme, "Our Hope: To Become One Body and One Spirit" (Ephesians 4:1-6), three areas, church, education and social action, formed the springboard for discussion. Two speakers presented addresses for each area on specific issues.

The Korean women explained how their lives were burdened and shaped by the shadows of history between the two countries. It was their grand-parents and parents who struggled for survival under oppressive and discriminative social conditions, and they too played a role in the humanization of Korean residents in Japan. One participant emphatically stressed that the Japanese should understand the conditions under which most of the older Korean residents in Japan were brought to this country during the Japanese colonial period, and that for 50 or more years they worked for Japan. Not only have they never neglected to pay Japanese taxes, but the government does not allow them to receive the same social welfare benefits that the Japanese people enjoy. It was an appealing testimony by an old woman to the younger generation when she described how she painfully experienced social discrimination when her sons finished college.

The Japanese delegates introduced specific subjects by presenting women's social action groups such as the Kyodan Women's group which promotes peace education through examination of the public school textbooks, which have shown a tendency to eliminate World War II subjects, and Joint Action against the prostitution industry by Japanese tourist companies in Korea and other Asian countries, a group which is researching the Japanese nationality laws and social welfare problems for Korean residents in Japan, and a citizens' group which supports Korean atomic bomb victims in Hiroshima and Nagasaki during W.W. II. MATSUI Yoshiko, a leader of the citizens' movement, commented that "The Korean atomic bomb victims have to carry the multiple pain and suffering which is prolonged to the second and third generations. If we would once start to write down each victim's suffering, the earth would not be able to hold all its weight, since it is limitless."

From the discussions, the following appeals

were proposed and sent to the NCC related churches for their cooperative actions:

1. Fellowship and exchange programs among the and Japanese churches should be carried out in community in order to build the attitude that "your problems are mine."
2. The church curriculum materials should introduce the Korean residents in Japan through the study of history and relationships between the two countries.
3. The construction of a school for Korean residents in Kyoto should be supported in a joint action.
4. There should be further study of the present nationality and social welfare laws and a movement to change the exclusive laws for the treatment of Korean residents in Japan.

Keeping with the theme of "Our Hope: To Become One....", the group closed the meeting with prayers for reconciliation among Korean and Japanese women and for future action together.

-Aiko CARTER

"That I May See..."
MURAKAMI, BACK FROM GERMANY

(Ed. Note: Rev. Murakami is presently teaching at Tokyo Women's Christian University.)

Three Japanese pastors returned recently from overseas assignments as missionaries of the United Church of Christ in Japan (Kyodan). One of them, Rev. Hiroshi MURAKAMI, who returned in March 1978, had worked in West Germany since 1974 upon invitation by the South West German Mission Centre of Stuttgart. The Germans had wanted a "critical companion," (Kritischer Begleiter) of their work; someone who would bring an outside perspective to the German church and mission scene, who would be able to comment objectively and, if needed, criticize what went on in church and society. They further wanted first-hand information about Japanese society, its problems and the role of the church.

For such a task Rev. Murakami was well suited as he had an excellent command of German and had spent already the years 1966-68 in Germany as a post-graduate student also under the sponsorship of the Kyodan.

During his previous stay in Germany as a post-graduate student, he had met many people who were actively engaged in mission. One of them, the missionologist Rosenkranz, had invited him frequently to speak to the
(continued on p. 4)

(continued from p. 3)
church and other audiences about the Japanese church, society and its problems. After Murakami's return to Japan, he also wanted to familiarize his congregation with German and European problems. The response to this, however, was unsatisfactory.

Then again, in 1974, an invitation came from the South West German Mission Centre in Stuttgart which he readily accepted. Over the next few years he spent much time travelling up and down the country, speaking to church and other groups, interpreting the Japanese scene and commenting widely and freely on the life and work of the German churches, German theology and social problems. For example he noticed that he himself was accepted wherever he went, but that darker skinned people like Indonesians and others did not meet with the same degree of acceptance. In other words, prejudice based on the color of one's skin apparently still existed.

Compared with Japan, he found in Germany a great openness to discuss all sorts of problems relating to both church and society. He also noticed great regional differences in the life and work of German churches. For example he found much better church attendance in the South than in the North and a generally much more active involvement of laypeople in the ongoing life of the churches. On the other hand, interest of youth in the organized life of the churches was somewhat weak. In talks with high school students, Rev. Murakami frequently found that the students were against compulsory religious instruction in the public school system. At the same time, however, they were deeply interested in everything that seems to give meaning to life, especially the Christian faith.

A little incident that took place at the "Evangelical Kirchentag" (a countrywide gathering of churches) in Berlin underlies this. There was a booth set aside for mission concerns and staffed with people from several countries; Rev. Murakami being in charge of the East-Asia section. There people could talk and inform themselves over coffee (a kind of kaffeeklatsch?!). When a few older people complained that today's youth was interested only in fancy and mind tickling things and ideas, a number of young people who happened to be present protested vehemently. The ensuing conversation revealed a deep longing for something reliable and spiritually satisfying, something that would warrant the commitment of one's life. Also these young people were ready to experiment and live faith in new and imaginative ways. For example, it is remarkable that the German aid organization, "Dienste in Uebersee," (Service in Overseas) --a kind of peace corps) has no problem whatsoever in finding suitable young candidates to work in developing countries at wages way below that which is normally paid by German industry. The unsettling question that re-

mained, though, was why are the churches unable, with few exceptions, to inspire young people and challenge them to a life of service?

On his way home, Rev. Murakami visited South Africa, Thailand and Indonesia where he had talks with various church leaders. In South Africa, several churches expressed the strong desire to have a Japanese pastor or other church worker come and share with them the work and fight against the inhuman "apartheid" system. Indonesian churches, on the other hand, wished to send people to Japan to be trained in theology. If only Japanese churches could and would provide scholarships.

However, Japanese churches are still a self-contained family, with the pastor as the head, but with little or no outside involvement. All this would require of the Japanese churches a different frame of mind, a greater awareness of the importance of ecumenical relations. Recently, Rev. Murakami had an interesting experience at a breakfast prayer meeting, which is indicative of how much still remains to be done. At this breakfast meeting, an Indonesian christian related some of the rather unscrupulous trade practices of Japanese companies in his country. Many of those present apparently were totally unaware of the prevailing situation. In this light, personnel with overseas experience could be more widely used for the good of the church in Japan in order to expand its vision of the task that lies ahead, which in turn requires coordination of resources not only in this country but also beyond.

-by Alfred L. BOETTCHER

A place in Japan for Asian and African Rural Leaders to meet
Share and Experience living a life Neat
I ncuicate to learn in the Spirit of Jesus Christ
A chieve to build a Society peaceful and just
N ever forgetting to share What is right.

R ural Development being the aim for the Community
U se all resources to build a Society
R egardless of differences and difficulties
A ll gather to live together
L earning with and from one another.

I ntegrated training for life in every aspect
N ations to be self-supporting and be in self respect
S haring in the joy and dignity of working
T ogether with soil, animals and others in caring
I n the process develop attitudes of corporate working
T une with the laws of nature and better planning
U se the produce sharing the Food Life
T hat WE MAY LIVE TOGETHER
E njoying a Just, Peaceful and Simple Life Style.

by S.A. Cherubim
ARI participant from Sri Lanka

PROPOSED PNG WORKCAMP

UEDA Jintaro, NCCJ Director of the Division of Mission and Service, recently came back from a trip to Papua New Guinea where he explored the possibilities in which the Anglican Churches of PNG, through the Melanesian Council of Churches, and NCCJ may work together "...to strengthen the faith and life of christians in both countries...(and) ...to express reconciliation between the two countries which once shared an unfortunate history.

Concretely, the work project will be the rebuilding of a mission house or hospital in Manau. The "Manau Project", scheduled for March/April 1979 will enlist a work team of six or seven participants from Japan including one professional carpenter/builder and one medical doctor/nurse. The rest will be students, preferably with some skills. The complementary half of the team of the same number from Papua New Guinea, will include a local carpenter or carpenters and a liaison person.

The project is expected to take four weeks. Building materials, tools, and food for the workers will be secured in Papua New Guinea and will be jointly financed by NCCJ, the Anglican Church of Japan, the Diocese of the Popondetta Parish, and the Manau Parish of P.N.G.

Ties between Japan and Papua New Guinea have extended from the period preceding and during World War II up until the present time. The following story illustrates the extent to which Japanese influence has been present in P.N.G. society: A Papua New Guinean who came to Japan to study audio-visual techniques was asked to sing a song at a social gathering. He introduced his song by saying that he had learned it from his father as a small child, and to the amazement of his fellow guests, began singing a folk song in Japanese!

Nowadays, many of the cargo ships plying the sea lanes between Japan and Papua New Guinea fly the rising sun flag, indicative of the firm economic bonds that are being forged now and for the future between the two countries.

With an understanding of the past, present and future realities, the objectives of the Manau Project include not only the construction of buildings themselves, but the anticipation of intangible yet positive results of sharing a common task: "...serving each other for the Lord in His oikoumene." In a setting of abundant natural beauty and simplicity of life style, these intangibles may be the most enduring of all.

Papua New Guinea is a predominantly christian country. Sixty percent out of a population of 3.5 million is christian. Ueda was surprised to preach one Sunday to a community of 500 people. "It was the first time in my life to preach to such a large crowd!" he said.

The participants from industrialized Japan will have an opportunity to experience the simple life in Manau as well as to share these experiences upon their return to Japan. Most of all, it will serve towards a start in meaningful relationship between the people of the two countries.

LRK



Above: Ueda with one of the village elders and Rev. OSEMBO at Manau Parish.

Below: Boys clearing the church garden at Popondetta.

When will it ever end?
EXPLOITATIVE TOURISM

The Woman's Christian Temperance Union (WCTU) of Japan has sponsored a slide show production exposing Exploitative Tourism. It shows Japanese tour groups composed almost entirely of men, and which inevitably include prostitute buying. In Korea, part of tour package deals include what is advertised as "Kisaeng Party." (See JCAN #518, May 27, 1977). Prostitute buying is, in many guises or openly, advertised in tour brochures and guide books.

The problem of prostitution looms large especially in countries such as Korea, Philippines and Thailand. Statistics show an abnormal growth of Japanese tourists visiting southeast Asian countries in the last few years and curiously, an exceedingly high percentage is male. But anyway, anybody walking down the main streets of tourist belts in the above mentioned countries, especially in hotels and coffee shops, will not fail to be aware of the extent of prostitute buying by Japanese male tourists. Many very young girls are forced into prostitution because of poverty. The double jeopardy committed is realized when the aggressive rise in economic activity of the Japanese in these same countries is understood as one contributing factor to why the people of these countries involved remain in poverty. The Japanese, once labelled the "economic animal" has now come to be called the "sexual animal."

SEMINAR ON
ESOTERIC BUDDHISM

The NCC Center for the Study of Japanese Religions will conduct a seminar on Esoteric Buddhism at Koyasan.

Kōyasan, the 900 meter high mountain in northern Wakayama Prefecture, is the spiritual center of Esoteric Buddhism (Shingon), and one of the fountainheads of Japanese religions. The mysterious atmosphere of the place with its temples and old graves scattered beneath enormous cedars, still attracts hundreds of thousands of pilgrims each year. According to popular belief, its founder, Kōbō Daishi (Kukai) is eternally present at Koyasan in the state of deep meditation.

From Koyasan esoteric Buddhism has penetrated deeply into the religious mentality

In the Korean situation, centuries-old superior attitudes and discriminatory practices by Japanese toward Korean people compound the feelings of resentment of the past into the present.

There is still much to be done to offset or stop the widening anti-Japanese feelings in its neighboring countries. Many women's groups in Japan and Korea have started action: researching, protest action to government and tour agencies, and demonstrating and passing out leaflets at Haneda and Kimpo airports respectively.

The slides with narration (Japanese only) will be available for sale or rent at the end of June. For those interested, please contact Ms. Takahashi Kikue, c/o Fujiin-Kyofukai, 2-23-5 Hyakunin-cho, Shinjuku-ku, Tokyo 160, Tel. (03) 361-0934.

Statistics from immigration department (1977) show an extremely high percentage of Japanese male guests to these southeast Asian countries:

Korea.....	94%
Taiwan.....	93%
Philippines.....	84%
Thailand.....	82%

In striking contrast:

United States.....	61%
France.....	53%

of the Japanese, not only as philosophy and religious training, but also in the form of popular faith and folk religion.

Because esoteric Buddhism emphasizes practice and rituals more than teaching and preaching, the seminar this year will appeal more to the eye than to the ear. Apart from listening to lectures, participants will attend one of the most important rituals of Koyasan, meet people who take part in ascetic practices, walk and see the main temples and the impressive Buddha statues, guided by students from Koyasan University, and many more. Lodging will be in Samboin, one of the temples at Koyasan, thus giving a first-hand opportunity to participants to feel the atmosphere of the place.

The seminar will be held from Oct. 8 - 10, 1978. For those interested please contact Prof. Masatoshi DOI, c/o Kyoto Diocese of Japan Episcopal Church, Karasuma-Shimotachuri, Kamikyo-ku, Kyoto 602, Tel. (075) 43 Tel. (075) 432-1945.

OKINAWA!

- by Nancy BILLICA

(Nancy Billica is a 19-year old International Christian Youth Exchange participant in Japan for the year 1977-78. She shares with us her experiences and impressions during a trip to Okinawa. --eds.)

Though it was February, I left cold weather behind to be greeted by sunshine in Okinawa. The air was warm and it wasn't long before I had shed all remnants of winter wool. I was immediately impressed with the turquoise blue water that is held captive within the coral reef structure surrounding the island; beyond, deep ocean blue. Sometimes wide stretches of green--of fields and palms--reached beyond vision only to be wasted when a glance around the next bend in the road revealed rows and rows of dull and uniform, perfectly aligned military barracks.

I spent my first week in Teruma, a small farming and fishing village on a peninsula that juts into the ocean to form a part of Kin Bay. Clusters of houses sat amid the mud and sugarcane fields and from within those houses came voices of laughter and song. Invited there with another student to help in the sugarcane harvest, we were welcomed with smiles and curiosity.

I started to learn about the differences between the Okinawan and mainland Japanese people almost from the start. Because of the Chinese New Year Holiday on Feb. 7, which the people in Okinawa celebrate rather than the observance in January, celebrated by the rest of Japan, sugar mills were closed for several days. We spent those days with the flowers, watermelons, and vegetables, and dodged showers of rain in between. That work was not very demanding of our time or energy so we were able to spend pleasant hours wandering along the coral and shell-covered beach. Across the bay we could see the large storage tanks of the Gulf Oil and Mitsubishi Corporations, perched on hill-tops of smaller islands and serving as constant reminders to these people that their land must be protected.

Harvesting sugarcane proved to be very demanding labor. The long stalks were cut and tied into bundles which we then had to carry across our shoulders along narrow, winding footpaths from the fields to the road. Our eager enthusiasm to work was soon tamed when we saw endless hours of the same work, carrying heavy loads, stretching in front of us. Everyone took frequent rest breaks to sip tea and chew on sugarcane. At lunchtime we feasted in the fields. We sang and joked and learned Okinawan dialect, working side by side with people of real endurance. How little was the labor we gave in comparison with the

experience we received. The farmers shared their lives. In the evenings after the workday was over, we would join various neighbors to feast and party again.

We stayed a week in the home of the Tairas, leading figures in the residents' movement against the Central Terminal Station (CTS) project that could be seen across the Bay on the smaller islands. In order to help facilitate their oil storage project, Gulf Oil and Mitsubishi made a landfill between two of the islands in the bay. Leakage seeping from the CTS project has always been a pollution problem, but now, compounded by the landfill between the islands, natural ocean currents can no longer wash pollutants away from the bay. Thus, the poison remains in the water to eat the coral, erode the land and make the water generally unsafe. During the week I was in Teruma, a resident movement gathering took place with speakers and handbills to publicize what is happening. One afternoon, a boat was rented to tour around the islands and bay to look at the CTS facilities and to check the deteriorating water condition.

We left Teruma encouraged, happy and exhausted. With another week for travel around Okinawa Island, we had time to watch craftspeople working on traditional folk art that is just now becoming a source of pride for the people in appreciating their cultural history. Everywhere we turned, we found marked differences between the Okinawans and the rest of Japanese, from the separate historical and cultural developments to the differences in language and physical features. We came across a certain resentment against the ruling hand of the Japanese on several occasions.

With an introduction into the involvement of the U.S. military in Asia by the Randalls, a missionary couple in Okinawa for over 8 years, an even wider picture of life and development on the island was gained. I am appalled at the careless aggressiveness of the U.S. military. Upon visiting Ie-jima, a small island off the northwestern coast of Okinawa, we watched and heard the daily bomb and aerial acrobatic practice of the Air Force. What daily nightmares must people bear!

The people of Okinawa, rich with perseverance and personal strength, have undergone a lot of degradation and suffering. For too long these people have striven against the forces of world powers, military invasion and industrial corruption, constantly losing the game to protect their own lives and futures. I question now how much further these forces of power will be allowed to advance without considering the consequences of their actions on the people. I only hope that the people will soon have the power to determine what fates shall befall their lives.

From the desk of G.S.
YAMANASHI VISIT

On a beautiful day towards the end of May, 18 ministers, priests and other Christian leaders of Yamanashi Prefecture gathered together at the "Budo-no Oka (Hill of Grapes) Center" in Katsunuma city. Located about 100 Km. west of Tokyo towards the Japan South Alps, the city has become nationally famous as the center of grape production originally learned from Europe a century ago. From the Hill center the green of vineyards in the Kofu Basin area is visible as far as the eye can see.

Yamanashi Church Unity Convocations began 11 years ago when a few protestant ministers and a catholic priest met together, and gradually increased in size to include members of a number of denominations and Christian organizations. During the annual Week of Prayer for Christian Unity, (the group holds prayer meetings every evening), nearly 150 attended the last meeting of the week this year. This number is quite a large one for such a meeting in Japan. For the first time this year, the group also held an Ecumenical Easter Sunrise Prayer Meeting.

Several times a year the group sponsors meetings of clergymen, and once a year sponsors a larger meeting of both clergymen and laymen. As a result of these meetings, participants launched an ecumenical anti-Yasukuni campaign which included a week-long hunger strike and a rally on February 11 --the National Foundation Day which is based on a Shinto myth, but Christians commemorate it as the day for "Freedom of Belief." Activities such as these are reported by the group in a quarterly publication.

A great variety of churches were represented at the May 29 meeting in which I had the privilege to take part: Catholic, Lutheran, United Church of Christ in Japan, Anglican, Assemblies of God, Reformed Church, Salvation Army, New Covenant, and in addition, the Yamanashi YMCA and Yamanashi Eiwa Junior College.

The main speaker at the meeting was Rev. M. IKEDA of the Japan Evangelical Lutheran Kofu Church, who had just recently retired. He related his personal history as a minister. During World War II he was a pastor of a Holiness Church in Tokyo, and was arrested and detained for two years under the Law of Maintenance for the Public Peace. It was fascinating to listen to him as he spoke about how he felt the true peace in Christ despite harsh treatment of the Special Police Division. After the war he was concerned for several years with the question of human sin, and finally found an answer to it in a book by Martin Luther, which drew him to the Lutheran Church. But his difficult experiences

during the war continually motivated him to grapple with problems of peace. He has been a key person in the anti-Yasukuni campaign in the Kofu district for many years.

The atmosphere of the meeting was warm and those who attended seemed to sincerely enjoy sharing in Rev. Ikeda's experiences. I found here a true sense of ecumenism in their mutual acceptance of each other as co-workers in Christian mission.

T. SHOJI

*

*

*

LUTHERAN TV PROGRAM SERIES

The "Mothers of the World" television series features a young Danish mother, Yytte Michishita, on the broadcast for Sunday, June 25. Yytte came to Japan five years ago with her Japanese husband who had been studying animal husbandry in Denmark. She is rearing her two sons Danish style on their hog farm at the foot of Mt. Fuji in Maki-nohara, Shizuoka Prefecture. The telecasts are an integral part of the Japan Multimedia Evangelism Project which is an experiment by the Lutheran World Federation Office of Communication and the churches to combine the use of mass, mini and personal media within a single strategic campaign. Telecasts can be seen over the Asahi network each Sunday at 7:30 a.m. except for ABC, Osaka, at 6:30 a.m. Sunday, and on the following Saturday at 7:30 a.m. over UHT, Hiroshima and Hihonkai TV, Tottori.

* * * *

STOP PRESS

AUSTRALIAN MISSIONARY DEPORTED

Mr. Steve LAVENDER, a Uniting Church in Australia missionary to Korea, arrived in Osaka June 17 after being refused visa renewal to continue his work with Yong Dong Po UIM in Seoul. Sponsored by the Jesus Presbyterian Church in Korea, he started his mission work in June, 1976.

The reason given for his missionary visa refusal-cum-deportation was that he was "acting in violation of his visa status," for example, by "attending a prayer meeting with Pang-rim Textile Co. workers."

(A detailed story will appear in Korea Communique No. 22. Interested readers may request copy through JCAN.--Eds.)

For detailed accounts of Korea UIM work and the campaign against them, please write to Korea Communique c/o National Christian Council of Japan (NCCJ).